



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

*ALT- UND MITTELENGLISCHES UEBUNGSBUCH ZUM
GEBRAUCH BEI UNIVERSITÄTSVORLESUNGEN
UND SEMINARÜBUNGEN, MIT EINEM WÖRTER-
BUCH.* Von Julius Zupitza. Elfte unter Mitwirkung von R.
Brotanek und A. Eichler verbesserte Auflage herausgegeben
von J. Schipper. Wien und Leipzig; Wilhelm Braumüller.
1915. 800 pp. xvi, 381. 9 Mark.

This latest edition of a well-known handbook will awaken not only interest but deep regret. The preface, dated the middle of January, 1915, is signed by Schipper; but a sub-preface, by Brotanek and Eichler, announces the death of Schipper not long thereafter. Thus, unless there should be something left for posthumous editing, the present book is the veteran scholar's final word to his fellow workers.

Jacob M. Schipper, a native of Oldenburg, was born in 1842. After studying at Heidelberg, Berlin and Bonn and receiving the Ph.D. degree from Bonn, he was private secretary to a German nobleman for about a year, and later—in England—assisted Bosworth in the preparation of a new edition of the latter's dictionary. From 1871-1877 he was professor of modern languages in the university of Königsberg. In 1877 he was called to Vienna as head of the English department and remained in that position thirty-six years, becoming emeritus in 1913. He was also founder and for twenty years president of the Modern Language Association of Vienna. In addition to the doctorate from Bonn he received the honorary degrees of LL.D. from Edinburgh, Aberdeen and St. Andrew's, and Litt.D. from Oxford and Cambridge.

Schipper may truly be called the founder of the school of English philology in Vienna and indeed in Austria. Before his coming in 1877 the great Austrian university, however distinguished for scholarship in Romance, was scarcely distinguished in English. But Schipper, a most industrious worker on his own account, had also the gift of attracting and gathering about him ambitious young scholars throughout the cis-Leithian empire; with their coöperation he succeeded in raising Vienna to a footing in English with the foremost universities of Germany proper. The impulse spread also to such universities as Graz and Prague. In brief, Austria's position in English scholarship is now most gratifying.

The following list of Schipper's publications is not offered as a bibliography in the strict sense; that task must be left to his pupils in Vienna. But these titles which I have been able to put together will give to the American reader at least an insight into Schipper's untiring activity.

- I. Editions (apart from the Uebungsbuch).
- 1. An edition of the OE Salomo and Saturn, *Germania* xxii, 50-70.
1877. Both verse and prose.

2. Englische Alexiuslegenden aus d. xiv., xv. Jahrhundert. Strassburg, 1877.
3. Die zweite Version der ME Alexiuslegenden. Sitzungsberichte der Wiener Akademie, 1887, pp. 231-306.
4. König Alfreds Uebersetzung von Bedas Kirchengeschichte. In Grein-Wülker, Bibliothek, two vols., 1897-9.
5. Festschrift zum viii. allgemeinen deutschen Neuphilologentage in Wien, Pfingsten 1898. Verfasss von Mitgliedern der österreichischen Universitäten und des Wiener neuphilologischen Vereins. Wien; Braumüller. 1898. The Festgruss, pp. i-viii, is by Schipper himself.
6. Poems of William Dunbar. Denkschriften der Wiener Akademie, Ph. histor. Klasse, 1892-4. (Five parts, in vols. xl, xli, xlii, xlvi; supplement includes several anonymous poems.)
7. Poems of Walter Kennedy. Denkschriften der Wiener Akademie, etc., 1901. Vol. xlviii.
8. General editor of the Wiener Beiträge zur englischen Philologie, in coöperation with Luick, Pogatscher, Fischer, Kellner, Brotanek, Eichler. Forty-three vols. between 1895 and 1914, by various scholars. Vols. ii and xxxvi are by Schipper himself; *infra*.

II. Books and Articles

(In the main the sequence is chronological; but, for convenience, Schipper's writings upon English metre are grouped together and placed at the head.)

1. De versu Marlovii. Bonn Diss. 1867.
2. Zur Zweihebungstheorie der alliterierenden Halbzeile: eine Entgegnung. *Engl. Stud.* v, 488-493. 1881.
3. Englische Metrik in historischer und systematischer Entwicklung dargestellt. Bonn; Strauss. 1881-1888. 3 vols.
4. Zur altenglischen Wortbetonung: eine Entgegnung. *Angl. Anz.* v, 88-111. 1882.
5. Metrische Randglossen (i, ii). *Engl. Stud.* ix, 184-194; x, 192-203. 1886-7.
6. [On two criticisms of "Neuenglische Metrik."] *Angl. Beib.* ii, 36-41. 1891.
7. Englische Metrik. Fremde Metra. In Paul's Grundriss, 1st ed. ii, 1021-1072; 2d ed. ii, 2, 181-240. 1893; 1905.
8. Grundriss der englischen Metrik. 1895. (Vol. ii of Wiener Beitr. *supra*.)
9. A History of English Versification. Oxford; Cl. Press. 1910.
10. Zum Codex Exoniensis. *Germania* xix, 327-338. 1874. (Collation of Thorpe's ed. with MS.)
11. William Dunbar: sein Leben und seine Gedichte, etc. Ein Beitrag zur schott.-engl. Literatur u. Kulturgeschichte. Berlin; Oppenheim. 1884.

12. Zur Kritik der Shakspere-Bacon Frage. Wien; Hölder. 1889.
13. Nicolaus Delius. *Engl. Stud.* xiv, 307-313. 1890.
14. Das dreihundertjährige Universitätsjubiläum in Dublin. *Angl. Beib.* iii, 212-216. 1892.
15. Philologie an den Mittelschulen Oesterreichs. Verhandlungen der . . . deutschen Philologen, etc. 1892.
16. Zu Dunbar (Poem in Honour of the City of London). *Herr. Arch.* xci, 241. 1893.
17. Stellung und Aufgabe der englischen Philologie an den Mittelschulen. *Allgem. Zeitung*; München. 1893, No. 163.
18. Geschichte der Dubliner Universität. *Beib. zur. Allgem. Zeitung*; München. 1894, No. 190.
19. Ch. Wolfe. *Euphorion*, ii, Ergänzungsheft, 1-13. 1895.
20. Der Bacon-Bacillus. Wien; Braumüller. 1896.
21. Gedenkrede auf Robert Burns, gehalten in der feierlichen Sitzung der Kaiserlichen Akademie, etc. Wien; Geroldssohn. 1896.
22. Die Geschichte und der gegenwärtige Stand der Forschung über König Alfreds Uebersetzung von Bedas Kirchengeschichte. Wien; Geroldssohn. 1898.
23. Alte Bildung und moderne Kultur. Inaugurationsrede gehalten als Rector der K. K. Universität. Wien. 1901.
24. Die Mönche von Berwick, alte schottische Erzählung. *Aus fremden Zungen* vi, 569-576. 1901.
25. Neues zur Shakespeare-Bacon Hypothese. *Oesterr. Rundschau*, 1905, pp. 102-121.
26. Erklärung. *Engl. Stud.* xxxviii, 333. 1907.
27. Bekanntmachung. *Angl. Beib.* xviii, 256. 1907.
(Both "Erklärung" and "Bekanntmachung" are directed against Baildon's improper use of Schipper's ed. of Dunbar.)
28. Der Humor in den Wakefielder Weihnachts- und sonstigen Mysterienspielen. *Oesterr. Rundschau*, 1908, pp. 436-450.
29. Beiträge und Studien zur englischen Kultur- und Literaturgeschichte. Wien; Stern. 1908.
30. Einrichtung einer zweiten ordentlichen Professur für englische Philologie an der Universität in Wien. *Engl. Stud.* xxxix, 318-319. 1908.
31. James Shirley, sein Leben und seine Werke nebst einer Uebersetzung seines Dramas "The Royal Master." Mit einem Bilde des Dichters. 1911. (Vol. xxxvi of Wiener Beiträge, *supra*.)

III. Reviews

(In alphabetical order of author reviewed.)

1. Böddeker: Dichtungen des MS. Harl. 2253. *Angl.* ii, 507-513. 1879.
2. Brandl: Geschichte der engl. Literatur von B. ten Brink, Vol. i. *Anz. f. deut. Alt.* xxvii, 4-9. 1901.

3. Brink, Bernhard ten: Geschichte der engl. Literatur. Vols. i, ii. *Anz. f. deut. Alt.* iv, 413-420 (1878); xxii, 13-22 (1895).
4. Englische Studien i, Heft 1. *Germania* xxii, 98-105. 1877.
5. Fischer, K.: Shakespeare und die Baconmythen. Schipper, L.: Shakespeare und dessen Gegner. *Angl. Beib.* vi, 169-175. 1895.
6. Garnett: Beowulf and the Fight at Finnsburg. *Angl. Anz.* vi, 120-124. 1895.
7. Kölbing: Die nordische und die engl. Version der Tristan-sage. *Zs. f. oesterr. Gymn.* xxxv, 210-216. 1884.
8. Meyerfeld: Robert Burns. *Angl. Beib.* xi, 163-166. 1900.
9. Parsons: English Versification. *Engl. Stud.* xviii, 147-150. 1893.
10. Smith: Gorboduc, or Ferrex and Porrex. *Angl. Anz.* vi, 117-120. 1883.
11. Wagner, M.: The English Dramatic Blank-Verse before Marlowe (two Osterode programs, 1882, 1885). *Engl. Stud.* v, 457-8 (1882); viii, 393 (1885).
12. Wülker: Altenglisches Lesebuch. *Liter. Centralblatt*, 1875, cols. 148-150.

Schipper's seventieth birthday was commemorated in the following memorial volume: *Beiträge zur neueren Philologie. Jacob Schipper zum 19. Juli dargebracht.* Wien; Braumüller. 1912. Pp. viii, 501. (A miscellany of papers contributed by friends and pupils.) Also the *Anglia Beiblatt* xxiii, July number, 1912, was dedicated to him.

After Zupitza's death Schipper became and remained editor of the *Uebungsbuch*. The earliest edition by him was the fifth, 1897. For an appreciation of the additions and improvements made by him I must refer the reader to the successive prefaces between 1897 and 1915; fortunately they are all reprinted in the present volume.

Of the *Uebungsbuch* in general I would say that I have never seen Zupitza's first edition, 1874. My acquaintance begins with the second edition, 1882. A brief comparison of this second edition with the present eleventh will show how a work may grow without essential change. The 1882 edition offered thirty-four selections in 104 pp. The glossary comprised 81 pp., then followed seven pp. of corrections and additions; prefatory matter, eight pp. In all, 200 pp. The 1915 edition offers seventy-three selections in 207 pp. (slightly more on the page); the glossary comprises 174 pp.; there is only one page of corrections, namely preface, p. xiv. In all, 397 pp. Thus the book is doubled in size, yet it is easier to use. Paper and press-work are excellent; proof-reading is, humanly speaking, faultless. In addition to the few and unimportant errors entered at p. xiv, I have detected only two: *so* for *se*, p. 41/108,

and—in the Glossary—p. 254a, *firas* should be *fīras* (see the—unentered—*fīrum*, *Phoenix*, line 3). Yet, strange to say, the errata page itself contains a blunder! In the middle of p. xiv one reads:

“Seite 208 unter *ē ergänze: me. æ 28. 5 gesetz.*”

There is no such passage as the one implied by 28.5.

The texts of this eleventh edition are unchanged—in selection—from those of the ninth, 1910. They range in time from the Epinal Glossary and Cædmon's Hymn (Northumbrian version) to the poems of William Dunbar, about eight centuries, and illustrate every dialect and literary form that can be brought within two hundred pages. In the matter of selection no two minds will ever wholly agree. All that the critic can demand of the editor is a reasonable measure of fairness and good taste. And for one I admit freely that Schipper's choice has been in the main eminently judicious. Nevertheless I should like to voice a few modest cavils.

Thus, the first four pages from Beda, pp. 37-41, might have been profitably suppressed; they treat of the sinfulness of the Britons, the coming of the Jutes, Angles, Saxons, our old friends Hengist and Horsa and Aurelius Ambrosius, all *à la* Gildas-Nennius, neither good history nor good myth. In place of these four pages I should have preferred the conclusion of the Cædmon chapter added to p. 52; the story of Cædmon's death is not only charming as narrative but has its significance in the history of the doctrine of the eucharist.

Further, the ultimate value of the description of Germany, pp. 52-54, from King Alfred's Orosius, may be questioned. Certainly the description abounds in puzzles. Why, for instance, should the land between Carinthia and the Bulgarians be spoken of, as a 'desert,' p. 53/25? Nor does the location of many individual tribes tally with our understanding of geography; how is Holstein (Ongle, 53/17) northwest of Frisia and the Elbe mouth? On all such points one must ponder Schilling, König Alfreds angelsächsische Bearbeitung der Weltgeschichte des Orosius, Diss., Leipzig, 1886, p. 16: “Die Zeitgenossen Alfreds, von welchen dieser seine Nachrichten über die Geographie Germaniens erhielt, suchten den Norden zu weit rechts, fast im Nordosten, so dass man, um aus Alfreds Angaben die tatsächliche Lage der Völker unter einander zu erhalten, die Windrose um ca. 45° nach rechts drehen muss.”

In other words, to understand King Alfred's tableau of Germany one must not only read Old English but even reconstruct mediæval cartography.

The famous journeyings of Ohthere and Wulfstan are of course indispensable in any study of Old English. Two questions of fact, however, puzzle me. Is not *easteweard*, 56/108, a scribal blunder for *sūðeweard*? Surely Ohthere, in describing Norway, must intend to say that the cultivated strip is widest in the *south*,

less wide in the middle, and narrowest in the north. The other question relates to the Elbing and the Vistula and their confluence in the Baltic. Has not the coast line in the last one thousand years changed so much as to render Wulfstan's description more or less inaccurate?

Why is there nothing from the Vision of Piers the Plowman, assuredly the most significant poem of the fourteenth century outside of Chaucer? And Chaucer himself is represented by only two short pieces: *Lenvoy à Bukton* and *Lack of Stedfastnesse*; in all, 61 lines, indisputably Chaucerian but without a trace of Chaucer's peculiar humor. By suppressing the seven pages of Dame Sirib, a most commonplace *Kuppleringeschichte*, and some of the trivial minor poems of the fourteenth century, room could have been made for a worthier treatment of Chaucer and for something from Piers the Plowman.

The religious drama is represented by the *Processus Noe* from the Towneley collection. What motive prompted the selection I am unable to divine. The play as a whole is tiresome, not to say stupid; the *Prügleien* between Noah and his wife are mere horseplay. One has only to contrast such sorry stuff with the really brilliant Shepherds' Play from the same collection. Apart from its archaic diction, the Shepherds' Play, like Chaucer's Prologue, is as fresh as when written; it exhibits wit and verve and is ethically significant.

Of Dunbar we get five and a half pages, more than enough. As Dunbar-editor, Schipper had a natural predilection for his author. But for most of us the doughty Scot is pawky and his wit heavy.

The editing of the texts has been meticulous, yet not consistent. Thus, in most of the OE texts vowel length is marked; but not in all. And the motive of the variation is not always obvious. That the Epinal and other glosses, the Charter of 805, the Vespasian Hymn, and the several versions of Matt. xxviii should be unmarked save for sporadic MS. accents, is only proper. But why should not Cædmon's Hymn, Northumbrian version, be marked as well as the same hymn in the Beda text, p. 49, or the verses in King Alfred's Pastoral? Again, why should the Pastoral be marked but not the Orosius? Still again, why should Beda's story of Cædmon be marked but not his account of the coming of the English and the conversion of Kent? Lastly, why should the Song on Athelstan's Victory, Chronicle 937, be printed as prose, in continuance of Zupitza's mysterious practice, whereas all the other poetry is printed as poetry, in disregard of MS. writing? Even the lines at the end of the Pastoral, p. 36, are set up in Holthausen's metrical reconstruction.

The editing of certain texts may be questioned more particularly.

The transliteration, p. 7, of the Ruthwell Cross inscription reads 3a: *Crist wæs on rodi . . . færran cƿomou*. Should not this be

Krist . . . Kwomu? The Runic letter, p. 5, is not the *c* of: ic
riicnæ, pp. 4, 2; 6, 2.

The interpretation of Orosius, p. 52, would have been facilitated had the editor begun a fresh paragraph after *witon*, line 3. In lines 1-3 the translator says, we are now going to speak of Europe; so far he merely follows the Latin. But at this point he diverges from the Latin and says broadly that from the Don to the Rhine, Danube, White Sea are many peoples and they all constitute Germany.

The Beda passages should have been accompanied by the Latin original. Even those scholars who, like Schipper, still uphold King Alfred's authorship of the OE text as we have it can not afford to ignore certain grave objections. One of these is the prevalence of rhetorical doubling in the OE, a subject which I discussed briefly in a paper contributed to An English Miscellany (Furnivall Memorial), 1901, pp. 150-154, ending with the suggestion that the Cædmon story "should not be read without the most careful word-by-word comparison with the original." Evidently the exhortation has passed unheeded. To enforce the point I have gone through all the Beda texts in this *Uebungsbuch* and submit the result by way of supplement to the Furnivall paper.

praedas in terra agebant	= onhergedon and hleoðedon	38/6
amor mendacii	= lufu liges and leasunge	38/12
levi jugo	= geoce þam leohtan and swetan	38/17
acerba pestis	= mycel wôl and grim	38/18
stravit	= fornôm and gefylde	38/19
initum est consilium	= gesomnedon hi gemot and þeahetedon and ræddon	38/24
vocarent	= gecygdon and gelaðedon	38/30
pugnatura	= compian and feohtan	39/40
donantibus	= sealdan and geafan	39/46
militarent	= campodon and wunnon	39/48
debita stipendia	= andlyfne and are	39/48
duces	= latteowas and heretogan	39/58
advocaverant	= laðedon and cygdon	40/66
occasione	= intingan and towyrde	40/70
ruebant	= hruran and feollan	40/79
sacerdotes	= sacerdas and mæssepreostas	40/80
trucidabantur	= wærон slægene and cwylmde	40/81
duce	= heretoga and latteow	41/97
viro modesto	= god man and gemetfæst	41/98
vires	= mód and mægen	41/99
rexit	= heold and rihte	41/112
potius	= wíslcre and gehyldre	42/122
in tabula depictam	= on brêde afægde and awritene	44/180
laetanias canentes	= haligra naman rimende and gebede singende	44/181
praedicarent	= bodedon and lærdon	44/185

societatis	= geðeode and gecyrre	45/196
mansionem	= wununesse and stowe	45/197
praedicandi	= bodian and lærān	45/201
adpropinquantes	= ferdon and nealecton	45/201
praedicando	= bodedon and lærdon	45/212
praedicabant	= bodedon and lærdon	45/218
confuere	= efestan and scyndan	46/235
donaret	= geaf and sealde	46/245
Cædmon Story		
insignis	= gemæred and geweorðad	47/2
salutans	= hâleite and grëtte	48/27
versus	= þâ fers and þâ word	49/34
reddidit	= âsong and âgeaf	50/59
amplexata	= clyppan and lufigean	51/61
seriem sacrae historiae	= þæt getæl þæs hâlgan stâres and spelles	51/65
ab amore scelerum	= from synna lufan and mândæda	51/81
vitam suam conclusit	= his lif betýnde and geendade	52/86

A curious instance of variation from the Latin, though not exactly rhetorical doubling, is at p. 51/69: þætte þâ seolfan his lârêowas æt his mûðe writon and leornodon; here the Latin has merely: doctores suos vicissim auditores sui faciebat.

Another peculiarity of the Beda translation is not—to the best of my recollection—found in unquestioned Alfredian writings, namely *ēac swylce*, *swylce ēac*, in the sense of ‘also’; see 37/1, 38/13, 43/164, 44/191, 45/200, 45/217, 46/230, 47/9, 51/79, and *swa ēac* 38/8.

At one point the Orosius and the Beda do not agree. We read, p. 39/55-58: þæt land ðe Angulus is nemned, betwyh Geatum and Seaxum; and is säd of ðære tide þe hi ðanon gewiton oð to dæge, þæt hit wéstę wunige. In the Latin: ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur. This tradition that the home of the Angles remained uninhabited after the migration is not found in the Orosius; see pp. 53/17, 56/137, 57/141 and Schilling, *supra* p. 14. Probably the tradition is Keltic; Moberly, in his note on Beda, refers to Nennius, ch. xxxviii.

Concerning the Ormulum we are to infer from p. xi, note (Preface to the 9th ed.), that in “segenn,” line 55, the gg marks complete palatalization, whereas þ, þþ mark incomplete palatalization (ȝ sound), and g, gg mark the stop, all in accordance with Napier’s discovery. I put the distinction more precisely than Schipper has done. One question, however, arises. How are we to pronounce “trigg,” line 69 (Icelandic tryggr)? Scarcely like our MnE “trig-ger, bigger.” And while dealing with the Ormulum I would note that the Hebrew name Amminadab ends uniformly in a single

'b', though the pronunciation must have been -ăb; on the other hand the spelling of King Solomon's name varies. We get Salemann, Salemannes, lines 59, 66, 76 and Salomon, Salomonis, 67, 85, 96.

Usually the bibliographical data prefixed to the several texts are full enough; occasionally, however, they are scant. Thus Julianæ, p. 10, does not mention Strunk's edition. Genesis, p. 22, and the Vespasian Psalter, p. 29, are quite inadequate. The Gospel texts of Matt. xxviii are silent on the Latin text of MS. Nero D iv; yet this MS. does not tally at every point with the Vulgate. For instance, "eunte" (for *euntes*), verse 7, glossed "eode," is an idiosyncracy. Zupitza should have been named, p. 70, as the editor of the Solomon glosses. The Kingis Quair, p. 199, passes over in silence Wood's study, "Chaucer's Influence upon King James I of Scotland," *Anglia* iii, 223-265.

The Glossary, especially prepared for this eleventh edition, is a bit of work before which every scholar will bow with deepest respect. In truth, it is a model of what a glossary ought to be. It illustrates the Austrian motto, blazoned over the great Ausstellung of 1873, "viribus unitis." Schipper himself in Vienna, Brotanek in Prague, Eichler in Graz, Karpf and Hüttenbrenner in Bruck a. d. Mur, Hron and Kosser in Graz, are named in Schipper's Preface. Some others are alluded to without naming. Thanks are rendered to the printing office "Styria," and mention is made of the difficulties attendant upon the "War." So far as my minutiose scrutiny goes, the Glossary surpasses other works of the kind brought forth in profound peace, it is a noble bid for perfection.

Not only is every main word entered with apt definitions and copious citations but the *cross-references* are exhaustive. One can find every form, however fantastically spelled. And what that means, especially in ME texts, where every writer is a law unto himself, the initiated alone can estimate. The only cross-references overlooked are: *alder*, p. 211b (see *eall*); *fold*, p. 255b (see *feald*; the form *fold* occurs in the Towneley play, p. 183/13); *meter*, p. 304b (comparative of *met*); *thir*, p. 379a (see *þes*; the form occurs in Dunbar, p. 207/15); the verb *wirigan*, 'to curse,' and *wyrigcwedol*, 'übelredend,' should have been coupled but are not; the name *Grimbolde*, p. 35/70, is not recorded. Nor is *healh* entered, p. 280a; this omission is certainly unfortunate. The word occurs five times in the Orosius text, namely "Sciringes heal" 56/124, 130, "to, of, fram Sciringes heale" 56/129, 135, 138. This *heal(h)* must be the same word as in the more celebrated *Stréoneshealh*, modern Whitby, the monastery of Hild and the scene of Cædmon's story. In the Latin Beda, iii, ch. xxv, the explanation is added: "quod interpretatur Sinus Fari." Bradley, *Acad.* January 12, 1889, identifies it with modern 'haugh' and perhaps Latin *cax*. The word seems to have meant a rocky promontory, or a bend in the shore.

References to the various texts of Matt. xxviii are perplexing; surely some easy method of distinguishing the text involved might have been invented. Vowel length is marked in the Glossary only for words occurring in OE texts. This leaves such forms as *striken*, *smite*, *strif* and many others unmarked. I question the validity of the distinction.

A more liberal indication of foreign origin, especially of Danish loans, would have been helpful. For example, *nourwt* Ormulum 15558; *sowwþ* Ormulum 15565; *þwerrt ut* Ormulum 105; *þwerten* Gen. Ex. 1324; *tid*, *tyd*, *tite*, *tit*, *tyte*, 'bald, schnell' (i, Icel. *tiðr*, *titt*); *þoh* (OE *þeah*), especially interesting is *þof* p. 169/29, a spirant shift found even in Smollett, I think; *mon* 'must,' in Dame Sirip and in Dunbar. Also the relative pronoun *at*, in "the wnkawlage at thai have thare of," p. 175/3, is plainly Scandinavian. On the other hand, *lay*, p. 174/1142, is referred to OE *lagu* 'law'; it is rather OFrench *lei*.

One feature of the arrangement is to me novel; the letter *þ*, *ð* (both Anlaut and Inlaut) is entered, not after *t*, as customary, but at the end of the alphabet. This is akin to the Scandinavian practice of placing umlaute vowels at the end. The arrangement is quite practical, and one soon gets used to it.

At the following points the Glossary needs rectification.

Under *allevin*, p. 212a, there is a reference to Kölbing, *Engl. Stud.* xxiv. To spare the reader some *Kopfzerbrechen*, I add the page number 415.

Neither under *ðn* nor under *bisteden* is there adequate explanation of "ben beo wiþ hire myn one bistad," p. 161/9; the sense is, "I ask nothing more than to be with her *tête à tête*."

Auyeþ jow wel, p. 174/1155, is defined, p. 216b, "sich *hüten*, ne. advise"; rather the French *s'aviser*, 'consider, reflect.'

At p. 228a the scene of Athelstan's victory is entered *Brunanburh*, short vowel. How, then, are we to scan the half line "ymbe brunanburh"? Most of the MSS. read *brunnan-*. The vowel must be an original *u*, see Cook, *J. E. G. Phil.* i, 506. The *-nn-* form we may regard as an additional example of vowel shortening with consonant gemination; see Klaeber, *Angl.* xxv, 272, and my review of Cook-Sievers³, *J. E. G. Phil.* v, 362-3, also *mannum* for *mânum* in these texts, p. 38/15.

The word *byrgen*, invariably feminine, is entered, p. 229b, as a possible Northumbrian neuter, on the strength of *þ byrgenn*, Matt. xxviii, 1, Lindisfarne. Perhaps editors may admit some day that *þ* does not always and necessarily stand for *þæt*.

In the phrase "penny doylle," p. 193/390, the word *doylle* is entered sub *deol* 'Kummer,' p. 239b; no, it belongs with *dæl*, p. 238a, MS. 'dole'. Noah's wife says, grimly: "If you were dead, I would gladly pay for your soul a penny dole." The Noah play abounds in *oy* for *ō*, OE. *ā*, e. g., *hoyle*, line 388, 'whole, OE *hâl*', in rime with the same *doylle*.

Why, in view of ME and MnE, should the editors have refrained from setting up an uncompounded verb *draeden* at p. 242a, instead of referring to *of-*, *on-draeden*? And *dreidit*, *dreidles*, p. 202/6, 7, do not mean ‘furchtlos’ but rather ‘without hesitation’; Kynd *Kyttok* is nothing if not cocksure.

To enter *ettan*, in Ohthere’s phrase “oððe ettan oððe erian,” p. 56/104, under *etan* ‘essen’, p. 249a, without a word of discussion, comes uncomfortably near to a ‘Schnitzer.’ *Ettan* is causative derivative from *etan*, and means ‘to graze.’ The two verbs are like MnGerman *etzen* and *essen*; *ettan* is as much a distinct verb as *settan* by the side of *sittan*.

Under *fruma*, p. 260a, the phrase *atte frume*, p. 173/1104, is defined ‘besonders’; why not ‘zuerst’?

Under *hvil*, p. 288b, the form *quhill*, pp. 182/404, 202/13, 18 is correctly defined ‘bis’ (‘until’); let us add that the usage is distinctively Scotch.

Lendar, p. 295b, ‘to land,’ will scarcely explain *lent*, *ylent*, p. 161/11, 25. I am disposed to ‘guess’ OE *heonian*, *hlinian* ‘to lean.’

The phrase *most party*, p. 184/49, is not explained under *micel*, p. 304b, nor under *partie*, p. 318b; it means ‘for the most part, meistenteils.’ And the phrase *maran landum*, p. 53/34, is to be rendered ‘Festland, continent’; here the Scandinavian peninsula. Under *Scot*, p. 330b, and *Scyttisc*, p. 331b, the words are defined, for the Athelstan poem, *scootta* p. 59/21, *scittisc*, p. 59/38, as Scot, Scotch. No, in this poem certainly the men are Irish! Our friends of the Emerald Isle have suffered too often and too grievously from this misapprehension. Even the great Lord Macaulay had to be informed that the *Chronicon Scotorum* is the *Chronicle of Ireland*.

Skil is entered, p. 337b, merely as a cross reference, the main entry being *scil*, p. 330a. This is putting the cart before the horse. Scandinavian *skilja* and the entire history of the word in English bespeak initial *sk*-, not *sc-* (= *sh*). The two examples of *sc-*, pp. 84/27, 85/39, are of no weight.

The only definition of *stincan* given, p. 343a, is “stinken.” This will not satisfy “ne weopen ne murnen ne helle stenches stinken,” p. 113/44, which means that the blessed shall not weep nor mourn nor smell (‘riechen’) the stenches of hell.

Under *vnsoght*, p. 357b, referring to p. 185/97, ‘Bot syn that is *vnsoght*,’ the definition is given “nicht gesucht, häufig, allgemein.” This is scarcely to the point; “sin unsought” means “sin un molested, unpunished.” The OE *sēcan*, *gesēcan* not infrequently means to seek with hostile intent; compare German *heimsuchen*.

The verb *þreteb*, p. 160/7, is entered, p. 379b, under *þréatian*, ‘drängen, bedrohen.’ How does the thrush threaten himself? I suspect a corruption of the text.

Should the corrections noted above for texts and glossary look a bit formidable, let me hasten to say that in comparison with the book as a whole they are quite insignificant. Seldom is a reviewer called upon to deal with work which gives throughout such evidence of forethought and painstaking. No effort has been spared to put in the student's hand the means of surveying language and literature down to the Tudor period. By the side of the *Uebungsbuch* other manuals, whether by English scholars or by German, will appear haphazard, not to say crude. My hope and wish is that an arrangement may be made whereby the book can be issued with the Glossary at least in English, for the convenience of those to whom German does not come readily. If any one should object: Would you have your students undertake English philology without knowing German? I would answer: Know German? Of course, but in the language of M. Jourdain—"Faites comme si je ne le savais pas."

A word or two in conclusion. The appearance of the *Uebungsbuch* at this juncture is significant, shall I add—propitious? We who look upon the War as useless, horrible, may at least hail this latest Austrian tribute to English philology as a harbinger of better days, may exclaim with Noah's wife in the Towneley play:

It is of an olif tre
A branch, thynkys me.

J. M. HART.

Washington.

FRITZ BERRESHEIM, SCHILLER ALS HERAUSGEBER DER RHEINISCHEN THALIA, THALIA UND NEUEN THALIA, UND SEINE MITARBEITER. (Breslauer Beiträge zur Literaturgeschichte. Herausgegeben von Max Koch und Gregor Sarrazin in Breslau. Neuere Folge, 40. Heft.) Stuttgart, J. B. Metzlersche Buchhandlung, 1914. VIII, 133 Seiten. M. 4.50.

Beinahe zwanzig Jahre, seit der Entlassung aus der Militärakademie bis zum Ende des Jahrhunderts, hat Schiller an den verschiedensten Unternehmungen, periodischen wie einmal oder unregelmässig erscheinenden (Nachrichten zum Nutzen und Vergnügen, Württembergisches Repertorium, Thalia, Horen, Musenalmanach,—Anthologie auf das Jahr 1782, Historische Memoires, Der neue Pitaval), eine rege und umfassende Tätigkeit als Schriftleiter entwickelt. Man wird es bedauern dürfen, dass er in dieser Stellung unter der Ungunst seiner wirtschaftlichen Lage häufig rascher arbeitete, als der künstlerischen Reife zuträglich war, und dass er sich gelegentlich verleiten liess, schriftstellerische Arbeiten anzufangen, die schliesslich als Bruchstücke liegen bleiben mussten, weil sein Interesse daran nicht vorhielt (Geisterseher). Anderseits aber ist nicht zu verkennen, dass die journalistische Tätigkeit